ERROVR
On the Right hand,
through a prepoſterous Zeale.

Acted by way of Dialogue.

1 Mal-content *and* Flyer.
2 Flyer *and* Anabaptiſt.
3 Anabaptiſt, & Legatine-arrian.
4 *Betweene* Flyer *and* Legatine-arrian.
5 Flier, Legatine-arria & Familiſt.
6 Flyer *and* Familiſt.
7 Flyer *and* Mediocritie.

Whereto is alſo added, certaine Poſitions touching *Church* and *Antichriſt*: as without the true holding thereof, it is impoſsible for a zelous ſoule, to auoyde either Schiſme or Faction.

By *Henoch Clapham.*

Eccleſ. 7.

18 Be not thou iuſt ouer-much, neither make thy ſelfe ouer-wiſe: wherefore ſhouldſt thou be deſolate?
19 Be not thou wicked ouer-much, nor be thou fooliſh: wherefore ſhouldſt thou periſh not in thy time?

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Elizabeth Senior
her book

MVSEVM
BRITAN
NICVM

TO EVERY SOVLE that seeketh after Trueth in humilitie: for God resisteth the Proud, and giueth Grace to the Humble.

OVR Sauiour fore-seeing, that many (vnder the cloake of, Going out of Babel) would go out of the Church, saying, Here is Christ, there is Christ; he chargeth his Folowers, not to beleeue them: much lesse to goe out. This wickednesse is growen now so excellent, as if the true Christ could not be found otherwhere, then without in Woods, Milles, by-Stables, Barnes, and Hay-loftes; whereupon, all the speach now is, Goe out, goe out of Babel, come into the secret places. Math. 24. 23 &c.

Math.7. 15.16.&c

Our Sauiour foreſeeing, that Wolui-ſh-teachers ſhould come to the people in Sheepes-skinnes (that is, in Sheepe-like conuerſation,) and by ſuch ſheepiſh outward moralitie, labour to couer their Woluiſh, pricking, Schiſmaticall Doctrine, (for Doctrine is the fruite there ſpoken of, their outward cariage being otherwiſe Sheepiſh,) he ſayth to his true Folowers, Yee ſhall know them by their fruites: *that is, you onely, that be indued with the true ſpirit of meekenes & lowlines, ſhall know them by the* * Fruite of their lippes, *their ſchiſmaticall Doctrine. They ſhall haue the name of* Prophets *(a verie good name) and their outward cariage ſhalbe like to Chriſtes ſheepe (a very commendable thing, and able to draw many) but examine once the fruite of their lippes, iſſuing from them as Prophets,* Tunc Lupus eſt in fabula, *then he is a deuowring Wolfe; howſoeuer he ſay (as ſome did in* Eſaias *time)*

* This phraſe is vſed in Prouerbs 10.21. 31. & 18.20. 21.&c.

time) Stand apart, come not neere to mee, for I am holier then thou. *And of such sort* (*sayth the Apostle vnto* Timothy) *are these*, which creepe into houses, and lead captiue simple women laden with sinnes, & led with diuers lustes; which women are euer learning, and are neuer able to come to the knowledge of the truth. *Isai. 65. 5.* *2. Tim. 3. 6.*

The Spirit of Prophecie, hauing so plainely fore-propheſied of our times, and falſe-ſpirites, what are we, that we ſhould be negligent in trying the ſpirits, whether they be of God? And ſeeing that theſe ſpirituall Wolues, ſhall for their outwarde cariage and life, ſeeme to be Chriſtes Sheepe and poore innocent Lambes (*and* for that, *many times be more worthy reuerence, then ſome of the trueſt Teachers*) *it ſtandeth people therefore vpon, not to be caryed with a few painted flimflams, but by the ſpeare of Diſcretion, to gage the ſide of the* Grecians *wooden*

Horſe, for trying out, whether the inwardes be not planted with engines of death. Latet anguis in herba; *the faireſt face hath not alwayes the trueſt heart.* Satan *in policie, would haue his* Seminaries, *in th'outwarde appearance, to excell* Chriſtes *Miniſters; that ſo, as them ſelues be deceiued, they may likewiſe deceiue others. As for the true Miniſters of* Chriſt, Satan *muſt needs labour to ſpot them outwardly, ſeeing he cannot keepe backe the doctrinall ſappe of Gods ſpirit; which diſtilling from the lippes of the Teacher, is to beget and feed many.*

Hereupon it is, that true Doctrine is often reiected, becauſe of ſome externall want in the Teacher. And againe, becauſe of ſome excellent commendable outward things (in a Duckfrier, *or a ſmooth* Phariſe,) *any doctrine is eaſily ſwallowed, be it ſchiſmaricall, hereticall, or trayterous: A plaine ſigne, that ſuch people are yet deſtitute*

deſtitute of that ſpirit, whereby they ſhould be able to try Doctrine, and diſcerne Spirits. And not onely that, but alſo full of giddy paſſions, and headſtrong affections: as wil appeare in the enſuing Dialogues: where the very naturall character of ſuch ſpirits, is by mee ſet downe; not without ſundrie yeares experience had of them all: as alſo with no ſmall expences.

If thine heart be vn-hardned, it will eaſily ioyne with mee: If otherwiſe, yet herein I ſhall be comforted, that in this worke I haue ſerued God and his Church truly, though weakely. If ſomething in the Conferrours ſeeme too light, conſider firſt, it is but the naturall character of that ſpirit: and ſecondly, that it is but as a feeling of that ſpirites pulſe, without any commoration or dwelling vpon it.

As I could, I haue done. If it pleaſe, it is that I pray for: if it diſpleaſe any,

I ſhall (through Gods grace) not onely peaceably paſſe by it; but alſo, with patience awayte the change of their iudgement and affection. Farewell.

Thine as he may,

He. Clapham.

THE FIRST DIALOGVE, Betweene *Mal-content* and *Flyer*.

Mal-content.

Mal-content. WEll ouertaken Sir, how farre do you trauaile this way?

Flyer. So farr as Graueſend. *Flyer.*

Mal-con. So doe I Sir: God bleſſe vs in our iornaie.

Flyer. I cannot ſay Amen, to your Prayer.

Mal-con. Why ſir: Would you not be bleſſed in your iornaie?

Flyer. Yes: but in ſaying Amen, to your Prayer, I ſhould teſtifie my ſelfe to be one in ſpirituall communion with you. Whereas, if you be that Mal-content, which I ſometimes haue ſeene at the Royal-exchange, you are a notable limme of Antichriſt, and of all the Proteſtants, the moſt hypocriticall: for you ſay,

ſay, I do not. You ſay that the Church-gouernement in England is Antichriſtian; that is, oppoſite vnto the true Chriſt; and yet with Iſachar you beare the burden of the Sonne of perdition, and ſay that reſt is good, whereas you ought, for redemption of your ſoule, to Fly out of Babel.

Mal-con. Pardon ſir; I thinke I ſhould know you: Is not your name *M. Fly-t?*

Flyer. It is: and I charge you in paine of damnation, to fly out of Babel.

Mal-con. Firſt, it is a queſtion (ſir) if ſo the Church of England may be truly called *Babel*. Secondly, if ſo it ſhould be prooued a *Babel*; the queſtion is, whether I may goe out of *Babel* without the Kinges leaue. Firſt, for that *Iſrael* came not out of *Ægipt*, before *Pharaoh* gaue them leaue. And ſecondly, for that the *Iewes* came not out of *Babel*, till *Cyrus* gaue them leaue. I pray you (ſir) therefore, let mee heare what you can ſay: firſt, for the prooving it *Babel*; ſecondly, for our lawfull flight from it?

Flyer. O ſir Mal-content, haue not you your

your selfe taught in word and writing, specially in your suites to Parliament, that the true gouernment of Christ Iesus (consisting in Pastors, Doctors, Elders, Deacons and Widowes) is lacking; and that Antichrist in the roome thereof, hath foysted in the gouernment of Arch-bishops, Lord Bishops, &c. who with their long-swords do keepe out the Ordinances of Christ Iesus? Haue you not so taught and written?

Mal. content.

Indeed, I thinke I so writ once in a Sermon vpon *Rom. 12. 6, 7, 8.* and in some of my Petitions to the Parliament. &c.

Flyer.

In your. &c. you may vnderstande many other Bookes, the most of your publique Sermons; and specially your Conuenticles in secret, where your priuat Disciples might priuately applaud you. And if you remember, I was one of your Classis, when in Cambridge you (in secret) chattred out that Sermon vpon *Rom. 12.* which afterwardes was published without name; because (it seemeth) you were not minded, for it

it publiquely to take vp Christs crosse, and so to follow him.

Mal-con. You *Flyers*, be exceeding harsh in your censures.

Flyer. And you sir Mal-content, exceeding doble in your dealinges. But to come to the poynt: doe you not stand a member of that Church, whose gouernment is Antichristian?

Mal-con. What if I doe?

Flyer. Then you are a member of Antichrist, and all your Prayers and Preachinges but so many badges of the Beast: and all accursed.

Mal-con. But it may be, I stand no *ordinarie* member of that Church.

Flyer. Are you a member of the Church of England, yea or no?

Mal-con. A member I am, but no *Ordinarie* member. For though I sometimes heare some man preach that is but *occasionally*, as a man passing by some Scolds, might occasionally giue them a while the hearing. And as for the sacrament of Communion, I neuer meddle with it; because *Righteousnes* can haue no fellowship with *vnrighteousnes:*

onsnas: and so I am no ordinarie member.

Flyer. O monstrous hypocrisie, with your two-peny-ordinary. Was it euer heard of in the Bible, that a man should be a member & not a member of a Church; which you call a member not-ordinary. So I may be a member of the Church of Rome, a member of Mahomets Sinagogue, and of whom not. If this be not a Babel, a Confusion of men and manners, what then can bee? But answere to this question: Vnder whose gouernment are you, whiles you are in a parish Church, hearing a Preacher of the Bishops ordination?

Mal-con To speake the trueth, vnder the regiment of *Antichrist*.

Flyer. Are you not there held for a Subiect to the sayd Antichristian regiment?

Mal-cont The most (it may be) doe: but (it may be) that some there know that my heart is against their doinges.

Flyer. So, the good testimonie which you should seeke for of men, doth rest vpon, It may be, it may be. It may be you may leaue this halting; but I know not

not when. The Prophet Daniel had not this subtiltie, when (though he did well) he would not be thought of any, to do euill, as omitting duetie of prayer to God. Hananiah, Azariah, and Mishael, could (by your Religion) haue bowed before the Idoll, and notwithstanding haue sayd, that their heartes were against it: and one of them could haue borne witnesse of anothers good meaning. But they had learned, that both body and soule were bought with a price (euen with the blood of the immaculate Lambe) and therefore they must glorifie God in both. Truetly is naked, and seekes none of these corners. But tell me, I pray you: If the King should giue all his Subiects leaue, to forsake all communion with the Confused people, leitourgie and gouernement of the Church of England, would you not forsake them all, and betake you presently to that Church whereof I am a member?

Mal-cont. Indeed, I should. And that is the maine point in truth, the King not giuing leaue to come out of this *Egypt*.

this

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Flyer. Mal-content, You tearme your Church very fitly, A ſpirituall houſe of bondage. And becauſe Spirituall, therefore not to be ſtaied in till ỹ King giue leaue to goe out. No more then the Theefe, Adulterer, or Murtherer, is to ſtay in his ſinne, till the King bid him go out. And yet theſe euils againſt the ſecond Table onely; whereas the other is hypocriſie in Religion, and flat Idolatrie againſt the firſt Table of the Royall law, which commaundeth Holyneſſe towardes God, as the ſecond inioyneth Righteouſneſſe towardes man. Though Daniel, Hananiah, Azariah, Miſhael, and their brethren, might not depart Babel & them coaſtes, till ỹ King gaue leaue; yet they might, ought, and did depart from their Idolatrie and falſe worſhip, howſoeuer their bodyes (for teſtifying againſt it) were hardly intreated, and ſtill kept in corporall bondage.

Mal-con. Mee thinkes (M. *Flyer*) you now touch your ſelfe, who departes the Kinges territories, and your owne natiue

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natiue land, which is more, for planting a Church amonſt a people of
* Ezek. 3. 6. *hard language. For which reſpect, a principall *Norwich*-man of your ſect, hath helde you for a true Church, while yee were in your owne Nation. But departing once the limits of your owne language, he hath taught, that ſo ye apoſtate from Fayth and Charitie, and to be no true Church. I thinke you cannot anſwere him.

Flyer. If I could not, yet that is no excuſe for your ſtanding in ſpirituall euil. But I pray you, did not Elias fly in time of perſecution? Did not our Sauiour ſo, and teach his Apoſtles to do ſo?

Mal-con True, but no flight to continue with any people, whoſe language they vnderſtood not: much leſſe, there to plant a Church.

Flyer. Well, for that poynt I am not yet ſtudied: I will aſke counſell about it: Meane time, looke you to your winding and doubling, euen againſt the light of your minde, and confeſſion of your mouth.

Mal-con. Nay, we haue (ſome of vs) moe exceptions

exceptions against you. For you cannot be contented onely to depart from vs, but you condemne euery ſoule of our Church, for a lim of the ſonne of Perdition, and ſo to ſtand viſibly in the ſtate of damnation: Whereas you know well enough, that many of vs grone vnder the burden of ſinne, and do ſtriue after that is good.

Mal-content, Mal-content, you must not onely grone vnder ſinne, but grieue at it, and fly from it, as I, and others haue: who as Hee-goates before the Flocke, haue gone forth, with our faces towardes Sion. *Flyer.*

Beſides (M. *Flyer*,) in the writings you publiſh, you fill all the Margines with allegations from Scripture, and the moſt to none, or to a lying purpoſe. As to giue one inſtance. It is held of you and vs, that the new Teſtament hath his peculiar forme of Church-gouernment, giuen by *Chriſt*; and that the old Teſtament hath his peculiar gouernment, giuen by *Moſes*. And yet for proofe of *Mal-con.*

Christes Discipline and Institutions, you quote Scriptures from the olde Testament, which planely establish the *Mosaicall* orders. A seconde instance may be this: Such Scriptures as speake of the inuisible Church (knowen to God, for holy and vnspotted) you quote for probatiō of the visible Church her state and constitution, which you intende must be *Visibly* all holy and vnspotted in this life. If such allegation of Scripture, be not a notable taking of Gods name in vaine, I then vnderstand nothing.

Flyer. First, let it be so: It shall be but as some of you haue done before vs. Let the Records be searched. Secondly, when the particulars shalbe by you, or any your side produced, we shall giue in, a reasonable answere.

Mal-con. Nay sir, which is more. M. *Henrie Barrow* drawing a *Description of the true Church*, when he comes to deliuer the *Canons of discipline*, he in that sheete of Paper, doth after the *Excommunication*, place that Canon of the Apostle, in *2. Thess. 3. 15. Yet count him not as an*

enimie,

enimie, but admoniſh him as a brother, becauſe he beleeued, that excommunication was a power to edification, not to deſtruction. Your Congregation then, ſome yeares after his death, do reprint it, putting to it the olde date, corrupting his method, falſifying his Will, by placing the ſayd Canon before Excommunication; becauſe after the *caſting out*, you would rid your handes of all tendernes and compaſsion, as delighting in nothing more, then in bitterneſſe againſt the ſoule diſtreſſed. The Apoſtle can ſay, *Though it be but a mans Couenant* (or Will) *when it is confirmed, no man doth abrogate it, or addeth any thing thereto.* But you haue done that which *No man* (that is, no honeſt man) would doe, in ſo cauſing his *Will* to ſpeake contrary to his meaning. *Gala. 3. 15*

Mal-content, *I cannot beleeue that thou ſayeſt.* *Flyer.*

But I beleeue it, and the Copies will proone it. Beſides that, I know him which reproued that euill, at the comming foorth of the ſecond Ædi- *Mal-con.*

tion at *A.* at the charges of *Arthur Billet*: Whereas the first was printed at *D.* where other Writings also of the same man, were then printed. But in a word (M. *Flyer*) there be diuers of vs are minded eare long, to leaue the Church of *England*; but with these prouisoes: First, to ioyne with your congregation we dare not, and that because of the many bloody vnrepentant censures lying vpon the neck of your Church, as M. *G. Fo.* hath layde downe plainely in his Booke against your Societie: Secondly, in departing the Church of *England*, we are minded notwithstanding, to hold many of them, *Disciples* to the true *Christ*; and so doubtlesse, wee shall finde some succour from them.

Flyer. I thought (Mal-content) thou wouldst discouer thine hypocrisie. Thy flying from Babel, shalbe yet with applauding some in Babel, that so out of Babel thou mayst haue some maintenaunce. I see that thou art in the gall of bitternesse, and in the band of iniquitie. Either hold the Church of England

land (as the sayd Protestant doth) for a true Church, with some wantes; for which notwithstanding, the Church is not to be forsaken: or, hold with vs. A true Church it was neuer: or if some time it were, it now is no more a true Church, then ꝑ Church of Rome. Halt not therefore betweene two opinions. If Iehouah be ꝑ Lord, follow him: but if Baal be the Lord, then follow him.

Maister *Flyer*, I neither hold your side for *Iehouah*, nor the Church of *England* for *Baal*. But for your side, I hold it as an Errour on the right hand; and the other side, as an Errour on the left hand: *In medio quorum consistit virtus*, In midst whereof I stand, and betweene which I meane to walke. *Mal-con.*

Mal-content, thou wouldst faine walke betweene the barke and tree, and not be pincht. Thou wouldst be one with vs (as afore) if the King would giue thee leaue; and now we are, as an Errour on the right hand. Againe, thou wilt one of these dayes, without the Kinges leaue, take leaue of the Popish Antichristian gouernement, and yet *Flyer.*

iuſtifie many bearing that marke of the Beaſt in hand & forehead, for Diſciples of the true Chriſt. Iwis, thou holdes thou knowes not what; and they be ſeduced that ſwallow thy doctrine. But be thou, and ſome, as yee ſhall, I haue no ſmall hope, that thouſands in England (that now ſtand on the tiptoe) will ere long, fall flatly on our ſide. Heare you not of Teachers and people, in the fartheſt partes of Lincolne-ſhire and Nottingham-ſhire, &c. who are flatly already ſeperated.

Mal-con. I heard of it th'other day, by a *London*-Preacher; who ſorroweth much for a Gentlewoman of place, who is ſayd, to be abſolutely gone from the Church. But as I know ſome of them Teachers, and ſpecially him that is ſayd there to haue baptized one of their Children in a Barne: ſo, my hope is, that their Seperation is not ſo far as yours, but one with that which I purpoſe.

Flyer. You purpoſe you know not what. Beſides that, moe, and new kindes of Seperation, will cauſe the ſad-Proteſtant

ſtant to be more ſtiffe in his ſtanding: and the Time-ſeruer will thereby take occaſion to flout at vs all.

Then come backe vnto vs. *Mal-con.*

Nay, come you forwarde vnto vs, and ſo become more perfect. But ſtay, is not this Graueſend hard by? *Flyer.*

It is. *Mal-con.*

Then be we hucht, for feare ſome ouer-heare vs, that may giue intelligence to the crabbed Searchers. For the trueth is, I am with the next wind, to goe to Sea, and I feare none heere, ſo much as that kind of cattle and buſy-body, prying into this, and peering into that: that a man can hardly haue a Swordes ſcabberd lined with French-crownes bowed, as M. Arthur Billet had; or an olde clumperton paire of Shooes, whoſe ſoles be lyned with Angels, as my brother George Clayton the Brick-layer had, but they will either by a prinie ſearch finde them; or the feare a man ſhalbe put vnto (while they be about theſe) will be ſo terrible, as a ſickneſſe, worſe then the Sea-ſickneſſe) will [illegible]ainely ſurprize him.

Were

Mal-con. Were it not at the firſt, you denied cõmunion with me in Prayer (which makes me ſuſpect you diſdaine all fellowſhip with me at Table) I would willingly inuite you to a ioynt of Meate and a pint of Wine, before our parting.

Flyer. For that ſir, it is but ſelowſhip Ciuill; whereas the other is Spirituall. We may eate & drinke with a Turke, but not pray with a Turke.

Mal-con. Will it pleaſe you then (ſir) to take a Dinner with me?

Flyer. I will, and I thanke God for it; who will haue Elias fed, if but by the miniſterie of an vncleane Rauen.

Mal-con. Doe you then hold me vncleane? and yet the Rauen (I take it) was not vncleane till he was dead.

Flyer. In your preſent ſtanding, you are dead in ſinne; and you, and all your actions vncleane.

Mal-con. Are we ſo? Then doubtleſſe the Cooke is vncleane, and the Victuals vncleane; and you by eating them, ſhould be vncleane: and therefore, go ſhake your eares for your Dinner.

And

And if you doe further prouoke mee, it is like I ſhall make the Searchers acquainted with you and your cleane Nobles: And yet they, being coyned by men vncleane, they ſhalbe vncleane alſo.. Packe and be quiet, for feare I prouoke ſome to ſhaue you of all your vncleanneſſe.

THE SECOND DIALOGVE
Betweene *Flyer* and *Anabaptiſt*.

HOW farre do you trauaile, ſir? *Anabapt.*

No further then Middleburghe, to night. *Flyer.*

You come newly from Sea, doe you not? *Anabapt.*

Verily I doe. And happy it was for the Shippe (as a Marchants factour could lately ſay) that I was in it: for had not I longes earneſtly after Zion; and according to Gods decree, were predeſtinated before all woꝛldes, to come *Flyer.*

come safely vnto the true Church planted in these partes, as the Factor could say, all the Ship had been cast away.

Anabapt. What true Church is it (sir) which you meane is planted in these partes?

Flyer. Certaine Englishmen, separated from the Whore of Babilon: I meane the Church in England.

Anabapt. Frō the Protestants Church, meane you?

Flyer. The very same. My heart leapes to thinke how farre I am got from the skirtes of that proude bloody Fornicatrix. Are you a Duch-man, that you can parlie so in English?

Anabap. I am; and sometimes was a member of the Dutch-church that is in *Norwich*: But God opening mine eyes, to see the falsehoode of that Church, I forsooke it, and came so into these partes, to liue with a Congregation purely christian.

Flyer. What, with our people I pray you?

Anabapt. There be certaine *English* people of vs, that came out from the *Brownistes*.

Flyer. From the Brownistes? Why a, they be the people that I came to. But I pray

pray you, let me admonish you of one thing: Leaue that tearme of Browniſt, for they deſpiſe Brownes ſtanding, I tell you.

Anabapt. Yea, they deſpiſe his preſent ſtanding, for that he is returned to the Church of *England*; but meane time, they haue ſlapt vp his Vomite, and maintaine the blind Schiſme he made from that Church.

Flyer. Call you it a blind Schiſme? Blind they be not, that ſee the Holy thinges they ſee. Nor Schiſme is it; but a faythfull departure from Babel.

Anabapt. *Babel?* You know not what *Babel* meanes; for they be a people ouer head and eares in *Babel*: ſo farre from being fled from it.

Flyer. Prooue that, and Ile leaue my Religion.

Anabapt. You leaue it? You may ſay, if God will giue you the Grace to leaue it: For it is a peculiar Grace to leaue *Sodome* and *Ægipt*, ſpiritually ſo called.

Flyer. It is trueth you ſay. But I pray you, Of what Religion may you be?

Anabapt. Of the true Chriſtian Religion, com-

commonly tearmed *Anabaptisme*, frō our baptizing of people againe, comming from the false Church; whereof your Congregation is a maine arrogant member.

Flyer. I tremble to thinke, that you should dare so to blaspheme the Tabernacle pight of God, and not of man.

Anabapt. Pight of the Diuell and the Antichristian Man. Let mee spurre you one question; Are you Baptized?

Flyer. That I am, I thanke God.

Anabapt. Who Baptized you?

Flyer. A Minister of the English Church. And (I thanke God) it was done with a Sermon, and without the Crosse in the forehead.

Anabap. Are the Ministers of *England*, true Ministers?

Flyer. No; they be slaues to Antichrist, in all his inuentions.

Anabapt. Marke what a foole you be; neither call I you foole *Vnaduisedly*. You seperate from *Babel*, and yet iustifies the ministeriall actions of the Ministers of *Babel*. Can they be Antichristian Ministers, and their essentiall mini-

miniſteriall actions Chriſtian? Hath Chriſt appoynted any limme of the Beaſt to keepe his Signet, and to ſeale his people with Baptiſme? Hath Chriſt giuen power vnto any to Baptize, to whom he ſayth not firſt, *Goe and teach?* Will the Miniſters of *Antichriſt*, ſeale vnto the true *Chriſt?*

Flyer. Though they and their places be Antichriſtian, yet the Baptiſme may be Chriſtian.

Anabap. Once againe, if happily God may bring you out of that miſterie of iniquitie: Was the Miniſter him ſelfe, firſt a true *Chriſtian* before he entred into that function?

Flyer. No, for he was a limme of that Beaſtes body.

Anabap. Did his miniſterie then make him a true *Chriſtian?*

Flyer. At no hand, being a Miniſter in the body of the ſame Beaſt.

Anabap. He being neither a true Miniſter, nor ſo much as a true Chriſtian; and your ſelfe alſo, a member of the ſame Antichriſt, How could you by his Baptiſme become a true Chriſtian?

Out

Out of a bitter Fountaine, can there come any sweete Water? As the first fruites are, are not also the branches?

Flyer. I was no true Christian then, nor it any true Baptisme: but now being separated from them (as these of the Ten Tribes which came vnto Iuda.) My Baptisme is good, as their Circumcision then became good.

Anabapt. English-man, the Comparison is not alike. They of *Israel* were commaunded to circumcise; but no Minister of Antichrist is commaunded to Baptize. The *Israelites* were a people, that had been a true constituted Church; but as your selues say, *England* was neuer constituted *of*, or *to* the Lord. Thirdly, any *Israelite* might circumcise his Childe: but in your opinion, a Preacher of the word may onely doe that. Till therefore, you can prooue, that the *English* Minister, did but the commaundement of God in Baptising, as the *Israelite* did it in Circumcising, you may goe with the Beastes marke in your forehead, as old and young in your Church carry it.

But come wee to another poynt. Doe you hold that *Christ*, which your *Egyptian* Prieſtes did teach you?

Flyer. Yes verily; and by Gods helpe ſo I will.

Anabap. And yet you are come out of *Babel*. Can they that teach people dayly the true *Christ* be Miniſters of *Antichriſt*? Are they not true miniſters that teach and ſeale to the true *Christ*: Or if they be falſe Miniſters (which you graunt) muſt not their principall felſehood then lie, firſt in teaching a falſe *Christ*; and ſecondly, in ſealing to the falſe *Christ*? That is, the Miniſters can not be *Antichriſtian*, but they muſt direct and ſigne the people vnto *Antichriſt*, (vnder a cullour of *Christ*,) and that onely can be the myſterie of iniquitie. But another queſtion: By what meanes ſeeke ye to be one with your *Christ*?

Flyer. By Fayth onely; which is wrought in my heart, by the outward miniſterie of the word, and the inward operation of Gods ſpirit.

Anabap. Silly, ſilly: Can you call theſe Miniſters

niſters of *Antichriſt*, whom you de-
fende for ſuch, as haue not onely (a
you ſay) taught you the true *Chriſt*
but alſo, lead you by the true meanes
vnto that true *Chriſt*. Thus the blinde
hath led the blinde, and both tumble
in the ditch. Either make the Tre
good, and his fruite good; or make i
bad, and his fruite bad. O friend! I
muſe not, though you ſtand amazed;
I my ſelfe was ſometimes in ſuch a
ſtrait: but he that gaue me ſimplicitie
of heart, gaue mee to wind out of tha
Laborinth. *Iohn* could not ſee the
myſterie of that Beaſt in the *Apocalips*,
till he went out into the Deſart. God
might (for your lynſi-wolſie Fayth)
haue caſt you away in the Sea; but in
mercie he hath reſerued you vnto a
better hower. He did not caſt me in-
to your way for nothing; I hope for
a bleſsing, though otherwiſe in your
periſhing, I ſhould become a good
ſauour vnto God. Thou in the Hea-
uens, take the Scales away from his
eyes, that he may ſee into the end of
thinges that are to be aboliſhed.

Me-

Methinkes it should be true, that the slaues of Satan, should onely serue Satan in their ministrie, as the Gally-slaues with Oares, do serue the Turkes Lieftenant. *Flyer.*

A very good comparison: whose Seruant one is, his workes they doe. For no one can serue two Maisters, specially, so crosse as *Christ* and *Antichrist*. *Anabapt.*

I pray you sir, then what be the Articles of your fayth? *Flyer.*

For that friend, remember what is written in *Ezek. 43. 11. When they be ashamed of all that they haue done, shew them the forme of the house, and the patterne thereof, and the going out thereof, and the comming in thereof, and all the fashion thereof, and all the ordinances thereof. &c.* *Anabap.*

Implying thus much, that the Holy mysteries are not to be reuealed, but onely to such a soule as is first ashamed of all by-pathes of false worship. For the Childrens Bread is not to be cast vnto Dogs, that will ball against the trueth; nor Pearles vnto Hogs, that wallow in their owne shame.

Flyer. I am ashamed of my standing; not only with the Protestant, but also with the Separist and Priuate: and I firmely betake my selfe to your Fayth, till death vs depart.

Anabapt. The Deaw of heauen come vpon you. To morrow I will bring you into our sacred Congregation, that so you may come to be informed in the Fayth, and after that, to be purely Baptized.

Flyer. Thankes reuerend man of God. I thinke sir, you are some Minister your selfe?

Anabapt. That word Minister, fitteth not. I am a Prophet of the Lord, spoken of in the eleuenth of the *Reuelation*, which in homely apparaile (as Sackcloth) doe bewayle the peoples sinnes, protesting against the Beast, that come out of the bottomlesse Pitte. And (as I had in vision this night) the Beast in time, shall put mee to death, for the Holy testimonie: But an Angell hath comforted mee, and sayth, that before that time, I shall turne the hearts of many Fathers to the Children; and

and the heartes of Children to the Fathers; least otherwise the great power should smite the Earth with cursing.

O sir, mee thinkes the spirit of life is entred hotte into mee. Mee thinkes I could leape into that passage-Cart, and propheeie Fire vpon England and all English Sectaries. *Flyer.*

Stay holy Proselite, thou must first be Baptized, and haue some diuine Vision from aboue. And so being made a perfect *Enthusiast*, thou shalt be able to turne backe the Floodes of *Iordane*. But stay, one is at our heeles. If wee fall into any talke of Religion, lay you your hand of your mouth, and be silent. *Anabapt.*

I will, O miraculous Prophet. *Flyer.*

The

THE THIRD DIALOGVE
Betweene *Anabaptist* and the *Legatine-Arrian*.

Legatine-Arrian. WEll ouer-taken Father; goe you vnto Midleburghe?

Anabap. I doe sir.

Legat.ar. I would be glad of your company: and so much the rather, for that you are gray-headed: and Moses commaundeth such Youth as I am, to rise vp before the gray-headed.

Anabap. Thou sayst well sonne; and I am glad thou readest *Moses* with some obseruance.

Legat.ar. Without such diuine reading and obseruatiõ, Man is worse then a Dog. What religion are you of, Father?

Anabapt. Of the true Christian religion.

Legat.ar. Professed according to what, what forme, Father? For the Papistes pro-

fesse

feſſe him according to one forme, the Proteſtants after another forme: and ſo the Puritaines, Browniſtes, Anabaptiſtes, and others.

I profeſſe him (ſonne) after that manner, which is reuiled by the name of *Anabaptiſtes*; though *Ana-baptiſme* or *Re-baptization*, is a thing we be not aſhamed of, but rather glory in; as hauing onely power from the Lord, to deliuer that ſeale of Baptiſme. *Anabapt*

Are you Baptized then? *Legat.ar.*

I am ſonne. *Anabapt.*

And I am of minde, that there is no true Baptiſme vpon the earth. *Legat.ar.*

Not in the earth? I pray thee ſonne ſay not ſo. The congregation I am of, can, and doth adminiſter true Baptiſme. *Anabapt.*

Say you ſo Father? Your congregation (as appeareth in Sleydan) is but, as of the laſt day. Was not the true Church (according to S. Iohns Viſion in the Reuelation) to be for manie yeares inuiſible, and not to be ſeene in the earth? *Legat.arr.*

That is certainely true. And ſo I thinke *Anabapt.*

thinke, my Brother that heere walketh with vs, (your countryman, forsooth) is accordingly minded.

Flyer. I am.

Legat. ar. I am of the same minde; and therefore conclude thereupon thus: The Church being to be latent and inuisible for many yeares, so that her place was no more to be found; it must accordingly follow, that there could be no more a visible Church, till some notable men were stirred vp of God, to raise it againe out of the dust.

Anabapt. I graunt that: And notable men haue we had.

Legat. ar. The men that began the frame of the Church of Israel, were Moses and Aaron. The men that began the Newtestaments Church, were the Apostles. All these were furnished with the guift of Myracles, for the perswading of their hearers: For without Myracle, they could not be beleeued to come from God, for establishing a new Church-policie. Now Father, who were the first layers of your Churches foundation? They must bring Myracles

cles with them, or who (but mad-men) will take them for new Founders?

My sonne, wee haue had sundry men, that haue been myraculous. *Anabapt.*

Indeed, Sleidan recordeth your Snapper-doling, and some others, that were marueilous for their Dreames; wherevpon they practised all filthines and intollerable bloodshed. But to passe by that, and the like: Of whom had the first of your people his Baptisme? The first had it (doubtlesse) in the Church of Rome, and so consequently from Antichrist: and Adam the first, being impure, we that follow, can be no better. As is the first fruite, so be the branches. New Baptisme there can not be, till there come new Apostles. New Apostles there can not be, who are not endued (from aboue) with myracles. Myracles we heare of none, (onely of idle Dreames) and so consequently, no true Baptisme in the earth, nor any one true visible Christian. *Legat. arr.*

Doe you not beleeue your selfe to be one? *Anabapt.*

Legat. arr. Not: for after an vtter ceasling of visible Christianitie, there can be no raysing vp of that worke to visible appearance, till Ministers haue begun it, who may by Myracle confirme their calling. For not our Sauiour Christ, would so much as abolish the Shadow and establish the Substaunce, but he would first vnto the people, cleare his calling, by an effectuall declaration of Myracles. And what are you, that you should be beleeued of your bare words?

Anabap. I perceiue sonne, that thou art against all Churches, and all Churches against thee, as was the hand of flouting *Ismael*, turned out of *Abrahams* house, the father of beleeuers.

Legat. ar. You are an old Dunse, to liken mee vnto Ismael, a figure of Reprobates. For you and others once graunting, that ỳ Church (according to that in the Reuelation, chap. 6. 14. represented by the Heauens) departing once away, as a Scrowle when it is rowled; must needes thereupon conclude, that there could be no more a true * Esse of the Church, till (from God) some myra-

A beeing.

culous

culous Miniſterie, ſhould breath new life into the people; as of Stones raiſing vp Children vnto Abraham.

A true *Eſſe*, What is that? I hold my life, it is ſomewhat of the *Romane* beaſtes language. *Anabapt.*

I deſpiſe the ſeauen headed Monſter more then you. Neither care I a ſtraw for Hebrew, Greeke, or Latine: for (thankes to his diuine Maieſtie) I neuer was an Vniuerſity-man, much leſſe an Academicall Diuine, or Theologue; nor haue I troubled my ſelfe about the Beaſtes tongue. Only, as in reaſoning I haue bin preſſed with ſuch a word, I haue obſerued it, for ſlaying (another time) the Medianite with his owne ſword. *Legat. ar.*

Fowle Heretike; I would thou knew it, I hate this prophane learning and language, ſo well as thou. I am a Prophet of the true Church, and yet get my liuing by making of Swordes, the firſt calling I was trayned in. *Anabapt.*

Whia, ſir foole, you hold the Magiſtrate, to be onely an Ordinaunce (ſince Chriſtes *Legat. ar.*

THE FOVRTH DIALOGVE, betweene the *Flyer* and *Legatine-arrian*.

Legatine-arrian. DEare Countryman, may I be so bold, as to inquire, wherefore you came into these parts?

Flyer. Good sir, to speake the truth, I came from the Separistes in London, with full purpose to ioyne with that Church of them, which is in these partes: But meeting with this man, as I came from Flushen where I landed, and discoursing with him about Religion, I verily resolued to ioyne with him and his Congregation. But perceiuing by your Dialoguizing with him, that all is meere foolerie, to beleeue, that either Hee, or Browniſt, or Mal-content, is of any true Church; yea, that there can be no Christian communion,

munion, till a myraculous Miniſterie be ſtirred vp of God, for baptiſing people, and calling them into Chriſtian communion; Hereupon, haue giuen him the bagge. Fiſh where he ſhall, he ſhall haue no Fiſh of mee. And therefore (good ſir) ſeeing it pleaſed the Almightie to ſaue mee myraculouſly from ſeas (and I perceiue it was, for keeping mee to be inſtructed of you,) my humble deſire is, to vnderſtande of you, what a ſoule is to doe in this caſe, there being not onely, no true viſible Church on the earth, but alſo, no true viſible Chriſtian: I beſeech you pray for mee, or elſe I know not what ſhall become of mee.

Pray for you I may; but pray with you I may not. Prayer with one, is an action of communion, (as for example, if I ſhould ſay, *Our Father, Giue Vs this day our bread; Forgiue Vs our ſinnes, Lead not Vs into temptation:*) this ſhould imply, that you and I were in communion or chriſtian fellowſhip. But before that myraculous Miniſterie (as afore) ſhall come and gather the *Gentiles* *Legat. 1.*

Christes time) without the Church; and that the vse of the Sword is vnlawfull. You therefore in making Swordes, doe vphold Bloodshed and Warres, which otherwise you hold vnlawfull: And so a rancke hypocrite.

Anshap. Sawcie princocks, the Apostle hath charged vs, to walke in the same calling, wherein we were called to be Christians: but when I was called to be a Christian, I was a Sword-maker; therefore in that called I ought to continue.

Lgnor. Gray heads, and greene minde; by like proposition I reason thus. The Apostle commaundes a man to walke in the same calling a man was of, when he was called to Christianitie: But when I was called vnto Christianitie, my calling was to keepe an Whore-house; therefore, being now called to be a Christian, I ought yet to keepe an Whore-house. Country-man, take heede of him: for, vnder his plaine habite, doyde of Silke, Velues, and Pearle, (and yet, I warrant thee, of as costly English cloth, as his Purse could

could purchase) there lurketh all counterfaite dealing. He would be thought most aduerse to the Romanistes, and yet in the doctrines of Predestination, Freewill, & Iustification, (*maine fundamentall poyntes*) he iumpeth euē with them: besides that execrable Heresie, that Christ had a Corporall nature from Heauen, not from vs; whereupon must necessarily follow, that then he could neuer satisfie Gods iustice for vs.

Heauens-power, how great is thy lenitie, in bearing with such blasphemie! Faythfull Proselite, harke in thine eare, ——— come to me there to night, or to morrow morning, and thou shalt be inspired from aboue, with power to resist all the deuises of such Charmers, charme they neuer so wittily. Farewell deare *Proselite*, for I will trudge before, least my eares become receptacles of his vnhallowed breathinges. *Arab. apt.*

THE

THE FOVRTH DIALOGVE, betweene the *Flyer* and *Legatine-arrian*.

Legatine-arrian. DEare Countryman, may I be so bold, as to inquire, wherefore you came into these parts?

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Gentiles into such communion, and *Elias* come for calling the *Iewes*, there can be no such fellowship; and therefore no such prayer. When I come at my Chamber, I will pray for you.

Flyer. I pray you sir, let me next Sabaoth day, haue accesse vnto your Congregation: for, I doubt not, but you haue some Congregation heere in Zeland.

Legat. How sillily you speake. I haue all this while taught you, that there is no Church, nor visible Christian in the world as yet; seeing no myraculous Apostles haue yet been sent to Baptize people, and call them into communion, and you talke of a Church. Besides, it is a notable badge of *Antichrist*, for any christian Congregation, vpon the Sabaoths conuention, (or any other time of the Churches meeting) to admit of any vnbeleeuer or stranger to the fayth, vnto the Pastorall exercise: For, is it not written in 1. Cor. 14. 22. *Prophecie serueth not for them that beleeue not, but for them which beleeue.*

Flyer. Then I perceiue, that all such, as I haue

haue left behinde me, haue serued Antichrist in hypocrisie; for they suffer any Infidell to come vnto their exercise of Prophecie, or Preaching. But my Countrimen the Flyers, haue herein sinned aboue all: for they permit infidelious Marchantes and others, to come on the Thursday vnto their exercise of Prophecie, when (ten to one) by reason of some brabling cause then to be pleaded, the Congregation meeteth, prayeth, and departeth, without any Prayer at all, or exercise of their prophetical guiftes.

Prophetical guiftes; Prophetical fooleries. *Tom* Lace-seller, and *Abraham* Pin-seller (so I thinke M. *Henry Barrow* spoke in the *Fleete*) must come out and spatter their meaninges; and this must be called the exercise of Prophecie. *Legat. err.*

O excellent man of God, I am sory that we be come not into the tayle of Midleburghe: for that will breake off our Discourse. *Flyer.*

O prophane speach: you should haue sayd, into the *Suburbs* of *Midleburghe.* *Legat. err.*

burghe.

Flyer. The word Suburbs, I tooke to be a word of Latine, and so, of the Beastes language; which made me to auoyde it.

Legat.ar. Therein I commende your zeale. For in their Translations, they cannot be contented to say, *My God, my God, why hast thou forsaken me?* but before it, they must put downe their prophane Latine, *Elj, Elj, lamasabathenj*. Nor can be contented to say; God hath sent the spirit of his Sonne to cry, *Father*; but they must turne it, *Abba father*. At *Amsterdam* I once checked a Preacher that is now in *England*, for such fooleries; and he sayd, that it was so in the Origenall: but I will neuer beleeue it.

Flyer. No sir: these limmes of Antichrist are not to be beleeued.

Legat.ar. Hold you there; and I will assure you to become an excellent Diuine in short time. But we are come vnto the Citie: Where meane you to lodge?

Flyer. I haue Letters to deliuer vnto some English-factors, and they be to supply mee with necessaries. But tell mee where

where I may find you to morrow morning, and I will be early with you:

Harken then —— —— come thither early, and there you shall haue me: But by eight of the clocke, I purpose to set towards *Camphere* (a league of; that is, some three Englisn myles) and so I will teach you a Mysterie touching *Christ*, which you neuer learned. *Legat.ar.*

I thanke you sir: and I will willingly attende. *Flyer.*

THE FIFT DIALOGVE;

First, betweene the *Flyer* and the *Legatine-arrian*: secondly, betweene the *Legatine-arrian* and the *Familist*.

GOod morrow sir, are you setting on your iorney: *Flyer.*

I am: But I want meanes yet, for conueying a Bundle of Listes. *Legat.ar.*

Flyer. Doe you then deale in Cloth-liſtes? I haue heard, that it is a very good Marchandize. Well ſir, if they be no moe then theſe, I can eaſily carry them vnder my Cloake.

Legat.ar. I thanke you for it: you ſhall ſo ſaue me a few Styphers.

Flyer. I haue coucht them vnder my arme very well. Let vs now ſet on our way. And I pray you ſir, now diſcourſe of the Chriſt, as you laſt night promiſed.

Legat.ar. I will. If you marke all the limmes of *Antichriſt* (whether Papiſt, or Proteſtant, or Anabaptiſt) you ſhall find them ignoraunt (euery of them) of the true *Chriſt*. The Papiſt and Proteſtant, doe hold him God and Man: So doth the Anabaptiſt; but with a difference. The firſt hold, that he is very God eſſentially; and very Man of man eſſentially. Yet ſeeing the word (*Eſſentially*) ſeemeth to be deriued of the Beaſtes language, I will rather vſe the word, *Subſtantially*.

Flyer. And I thinke ſir, that that word ſauours ſomewhat of Romulus; for I remember, that in their Latine Grammer,

mer, there is, *Substantiuum hic hac hoc.*

O, you begin to abounde with the true Spirit, that will lead you into all trueth. But Country-man, as the Apostle could not sayle thorow the Seas, but in the Shippe whose badge was the prophaine *Castor* and *Pollux*; so, neither can wee sayle thorow these Discourses, but in wordes stamped with the Image of the Beast. *Legat. ar.*

O most excellent Theologue, I neuer obserued that comparison. *Flyer.*

You shall heare more excellent thinges then these. How the *Protestant* and *Papist* doe hold *Christ*, wee haue learned at home. Now for the *Dowper*, that is, the *Anabaptist*, he holdeth him very God, passing through the *Virgins* wombe (as Wind through a pipe) taking nothing of our nature, (because then he should be a sinner) but bringing a bodily substance with him from Heauen: whether fetcht out of the Fathers diuine substaunce, or out of the Angels spirituall substaunce, or out of the Heauens substaunce, they know not. But the very *Legat. ar.*

trueth is, Hee is to be held a meere Man, as was *Peter*, *Paul*, or I: Onely, whereas we haue the Spirit in measure, and were borne in sinne; hee had the Spirit beyond measure, and was borne free from sinne. As for the Scriptures tearming him sometimes, *GOD*, it intendeth not his Essence, but his office; and you know, that in such respect, the Magistrate is called God. And herewithall let me tell you, how lately in *England*, I gaue a Magistrate the bagge. I being conuented before him, he beginnes to puffe, he strokes vp his forehead, and then sotted out this question. Syrrha, doe you hold, that *Iesus Christ* is but meere man as I, or an other man is? To whom I answered: They abuse mee, and haue abused your eares, that haue reported any such thing of mee. Then (quoth he againe) doe you deny *Christ* to be God? To whom I answered, No sir; I do verily beleeue that he is God. Doe you so? That doe I, (quoth I.) Then (quoth he) thou art of mine owne Religion: Fare-fall thy heart,

heart, for so satisfying mee, and my learned Brother here: Goe thy wayes, thou art an honest-man I warrant thee. And so was I quickly dispatched. The foolish Flat-cap thought, that by my graunting *Christ* to be God, I had meant as he meant; namely, God by *Nature*: whereas I meant, God by *Office*.

Flyer. O notable learning: rare learning.

Legat. Now sir: it being meere Man that sinned, it must be meere Man that must satisfie Gods iustice; and therefore at first preached, That the Womans seed should breake the Serpents head. As also, that Hee should be a Seed deriued from *Abraam*, from *Dauid*, from the Fathers: which accordingly in his time came to passe, and accordingly by suffring the ignominious death of the Crosse, he satisfied for man; the righteous dying for the vnrighteous. But stay, is he not some *English-man* that runneth after vs?

Flyer. I thinke (sir) it is one of the Hy-dutch, that passed in our Shippe. An odde fellow I weene, if so one could

ſound out his Religion.

Legat.ar. Lay your Fardle downe, and that ſhall ſeeme cauſe of our ſtaying. But what cauſeth you to thinke he is of ſome odde Religion?

Flyer. For that in ſome diſcourſe betweene him & another, he ſeemed to conclude, that the Serpent which tempted Eue, was but ſome creeping crookednesſe of minde, wynding from God. As alſo, that Chriſt and Antichriſts, were no reall perſons, but faſhions of minde.

Legat.ar. Au, au; I know then what he is: he is a plaine *Familiſt*. They teach all their rudiments to their Children, by a familiar kind of Play, which they tearme, *The Interlude of Mindes*. It was penned by one *H. N.* an *Hy-dutch-man*; who alſo hath left in wryting very many Bookes of that abſtruſe kind of learning. Some of our late *Browniſtes* are entred into that *Familie*.

* Io. L. a Weauer. I know a * Weauer in *London* (he was ſometimes a Clothier of *Somerſet-ſhire*, and after that, firſt a *Browniſt*, then an *Anabaptiſt*, now a *Familiſt*,) he will ſay, that now in one quarter of an

hower

hower whilſt he is in his Loome, he can comprehend farre greater Reuelations of the ſpirit, then (whilſt he was out of that *Family*) he could in his whole life. But ſay you nothing, I will ſeeme ignorant what he is.

Sacrament a Godt; how weary I am, in running after you *M. Flyer.* — *Familiſt.*

I thought it was you, Hans. — *Flyer.*

And you be not our of breath ſir, I would we might talke of Religion. — *Legat. ar.*

Marry beſt of all; and the ſpitit of *Loue* be our direction. — *Familiſt.*

What Religion (I pray you) be you of? — *Legat. arr.*

Seeing you manifeſt your ſelues to be religiouſly affected: and ſecondly, ſeeing we are out of the ſhot of the Magiſtrate, I ſhall freely tell you what I am. I am of the *Holy family of Loue*; a Family in God, and in whom God is: for God is *Loue*. And out of this *Loue*, there is no beeing in life. — *Familiſt.*

Au; the Author of your Religion is *H. N.* or *Henrie Nicolaus* the *Germaine*. — *Legat. arr.*

The Characters *H. N.* be Cha- — *Familiſt.*

racters in the diuine beeing, and not for flesh & blood to attaine to. They be Characters of the Prophet of *Loue*, as α and ω (the Greeke *Alpha* and *Omega*) be Characters in the Reuelation of the prophet of Grace; or rather, of the *Louely-beeing*; whom onely the spirit of Wisedome can attaine to.

Legat.ar. You are all in your *Louely-beeinges*; specially, when you are all gathered into your Church called *Paradise*; and there being naked, and not ashamed.

Familist. Floute not Brother, at the *Louely-beeing*; nor at the power exhibited of the diuine influence, vnto such as are Deified, and God in them Hominified. Such perfection is in the *Family of loue*, as nothing mooueth in them but *Christ*, and the anoynted *Loue*.

Legat.ar. What make you then of this flesh, or earthly body?

Familist. That (deare brother) is nothing but the Beastes skinne wherewith God clothed *Adam*; which is in the end, to turne backe into the mother-earth, the spirit being then clothed with a garment that is from heauen, all beautified

tified with the *Louely-beeing*.

Surely, this man ſpeaketh deepe matter. It halfe aſtoniſheth mee. *Flyer.*

Your *H. N.* hath giuen you a Teſtament, far beyond the Bibles Teſtament. *Legat. &c.*

Flout not Brother; for the *Louely-beeing* teacheth all loue and meekenes with all ſimplicitie. Did not *Iohn* (a man full of the *Louely-beeing*) did he not in *Reuel. 14. 6.* ſee an *Euerlaſting Gospell* caryed through the middeſt of Heauen, to be preached to this laſt age; for the former Goſpell periſhed by the power of the Beaſt. The two Prophets (*Fayth* and *Loue*) were ſlaine by him, and their carcaſes onely remayned in the ſtreetes of the Harlots Citie: that is, the ſpirit and life of *Fayth* and *Loue* were gone, and only a litle outward profeſsion of them left in the Beaſtes congregation. Leaue your Scripture-learnednesſe, and ſubmit your ſelfe to the ſpirit of *Loue*, and you ſhall not needs to be taught any thing, but as that ſpirit ſhall teach you. *Familiſt.*

You

Legat.ar. You are a paltry Heretique, for calling the Bibles fayth, by the name of Scripture-learnednes.

Familiſt Deare Brother, rayle not: but ſubmit your ſelfe to the *Louely-beeing*.

Legat.arr. You are a louely-Aſſe: and there is a louely boxe on the eare for you.

Famaliſt. Will you prouoke mee? Will you prouoke mee?

Legat.ar. Why a ſir foole; your opinion of *Loue* is againſt fighting.

Famaliſt. Doe not prouoke mee brother: for though I am of that opinion, I am yet clothed with the old fleſh.

Flyer. Arrian, take vp there your fardle of Lyſtes, and be your owne Porter: I perceiue the Diuell raging in thee, and the ſpirit of *Loue* in him. And were it not, that the *Louely-beeing* forbids me, I would coniure the Diuell in you with this Cudgell. Muffe not, ſpeake not; take vp your lowſy-Lyſtes, and packe about your buſineſſe, or I proteſt by the veritie of my Fayth, I will teach you to abuſe the *Louely-beeing*. No Church: No Chriſtian: Then vaunt Dogge, damn'd of thine owne con-

conſcience,

Louely Brother, feed your enemie, but beat him not. Come Brother, and we will turne vpon the right hand, and ſo walke togither in peace, according to the inſtinct of the *Louely-beeing*. The Port-bell ringes, it is now about the eleuenth hower: The Gates will quickly ſhut vp for dinner time: And therefore we will leaue off talke till we come to ſome Taphuis, ſparing our tongues, and taking more of our legges. *Familiſt*

With heart and good will, O reuerend father of *Loue*. *Flyer.*

THE

THE SIXT DIALOGVE, betweene *Flyer* and *Familist*.

Familist NOw M. *Flyer*, you are welcome to my Slaep-Inns. I am glad wee be so freed of the proud brabling *Arrian*. He holdes that the Sonne of God was the beginning of creatures; that is in his sense, the first creature that the Father created; as his companion the *Lemurist*, doth also hold him to be that created Light, which *Moses* sayth, was called out of darkenesse: and this because *S. Iohn* doth call the *Word*, by the tearme *Light*. All these heretical conceites do flow, from their literall senses of Scripture, being farre from vnderstandimg the hid thinges of the Law. Therevpon also insueth the dissentions and fyerie contentions of all Heri-

Heretiques, euery one maintayning his owne ſenſe, with Fire and Fagot: whereas the ſpirit of *Loue* teacheth his people, to be peaceaple with all, and in all outward ceremonies and ſeruices, to be plyant to all men and their lawes; becomming all vnto all, for winning of ſome: at leaſt for their owne peaceable being, in the ſeruice of the *Loue*.

To ſay the trueth, I can ſee neither Papiſt, nor Proteſtant, Browniſt nor other, but they be voyde of that Loue, that ſhould abound towardes all; as Gods loue is towardes all. And that is a plaine ſigne, that God is not amongſt them. *Flyer.*

Sure your ſelfe ſo. But it will not be amiſſe Brother, now we be a litle cooled, to drinke a draught of Beere. *Tannikin, Tannakin*, tap de kan, *Tannikin*. See you (brother) that cherry-cheeked Damſell that tooke vp there the Stoop-kan? *Famaliſt.*

Yes; and a very proper Mayden as I haue ſeene. *Flyer.*

Could you behold her naked, and not *Famaliſt.*

not luſt?

Flyer. No man were able to doe that.

Familiſt. O, you'r deceiued: There is no one Goddifyed amongſt vs, but can behold many of them naked, without any carnall luſting. And were not that perfection heere to he had, then the ſecond *Adam* ſhould be inferiour to the firſt *Adam*: and ſo conſequently, no true recouerie of Apoſtacie, nor entrance into Paradiſe.

Flyer. Is it poſſible, that I ſhould euer come vnto that perfection?

Familiſt. Yea, ſubmitting your ſelfe to the *Louely-beting*. You muſt firſt walke through the firſt dayes worke which God createth: then through the ſecond: after through the third, fourth, and fift. Comming afterwardes to the ſixt day, you ſhall become an *Adam* made in the likeneſſe of God, and ſhall behold *Euah* naked, and neuer be aſhamed.

Flyer. This ſoundeth ſomewhat which you ſpeake: but I vnderſtand it not.

Familiſt Come *Tammkin*; how doſt thou Wench: let vs kiſſe, and tell me how thy

thy pretty body doth?———

Why, how now sir? Are you a man that is Goddifyed, and hanges at a Wenches lippes so wantonly? *Flyer.*

O sir, she is of the seed of the *Lovely-beeing*. We but *Love*, we lust not, as you and others would, that be out of the *Lovely-beeing*. *Familist.*

Lovely-beeing call you it? Keepe your Loues & your Lusts to your selfe; & God giue me to see mine owne home againe. There is money for the Beere, and adue leaud leacherous *Familist*. *Flyer.*

I pray thee sweete Brother stay, and take knowledge of the *Beeing* that is in *Love*. *Familist.*

That's inough for Tannikin to take knowledge of. For my part, I can neither looke, nor thinke of you, but I shal be truely ashamed: and therefore adue you shameless companions. O Lord, pardon my great sinne committed against thy Church in England: and for thy Sonnes sake, bring mee to be truly reconciled to that Church againe.—— I returne, I returne; sweete Father of Heaven, keepe me in my returne. *Flyer.*

THE

The Seuenth Dialogue, betweene *Flyer* and *Mediocritie*.

Flyer. WHy D is that which goes afore: myne old friende Mediocritie?

Medocri. What M. *Flyer*; I heard you were gone beyond-sea.

Flyer. I haue been beyond sea a few dayes: This forenoone I but landed, and so am setting homewardes as fast as I can.

Mediocri. I pray you what a Land is it, you haue been in?

Flyer. Surely, I can not tell. All the time was there taken vp with the matter of the Tongue, as I had no leasure to suruay the subiect of my Feete. But this I am sure, that a man can not passe ther-

there by the by-way, but he shall be assaulted with one transformed spirit or another. Neuer in my life did I meete with such Heretiques, and deceitfull Hypocrites. Had I not seene, & heard, and felt, I should neuer haue beleeued.

Mediocri. I am glad, that you haue learned by Experience, what you would neuer learne by my tender Information. But I pray you, How stand you now affected for Religion?

Flyer. Stand quoth yee; I haue been so much acquainted with falling, as I know not well what to say vnto standing. Meeting with an Anabaptist, and vnderstanding the grounds of my Separation; he, by strength of the same grounds, did beat me from that hold, and spite my heart, made me to graunt a separation from Doctrine, so well as from Discipline: so that I was ready, to turne Anabaptist.

Then I met with a Legatine-arrian, (a perilous fellow,) hee vpon the graunt, of no visible-Church for the time of Antichristes raigne, did vnauoydably conclude, that neither any

visible Church could yet be, till God rayſed vp new Apoſtles, who might with Doctrine and Myracles, gather people to the true Fayth, and ſo incommend vnto them the Sacramentes and other Ordinaunces. To him, ouernight I conſented: but harke what fell out the next day in the morning.

Next day I met with a Familiſt. Hee by his talke of Loue, Loue, and the beeing in Loue, and nothing but Loue, ſo preuayled; togither with his cunning glozing on Scripture, as I left all, to follow him, till I ſee his beeing in loue and luſt, with Tannikin the Tapſter: which ſhamefull ſight, made mee to bid, Fie on them all. And turning my face homewardes againe, I pluckt vp my feete, to Flushing I came, ſtayde the winde a while, had ſhipping readie, and to Graueſend I came in a few howers. God haue the prayſe for all his mercies.

Mediator. Then I hope, that you will returne againe to vnitie with our Church.

Euer. If I doe not ſo, I muſt turne Turke, for any thing I yet ſee. I am ſome-

somwhat ashamed to returne; First, for that I should be thought to be vnconstant: and yet constancie in a Schisme, is but obduration in ill. Secondly, I feare to become a iest vnto many, for hauing so foolishly consumed my Patrimonie: and yet better be flouted at of a few men for a time, then to be perpetually iested at of Diuels.

Brother, brother, be contented to beare your shame, for passed folly. Know, and reuerence your Mother, notwithstanding her wantes. Her wantes be of the *Lip*, not of the *Wayne*. She hath the **Word of eternall life* then whither will you goe? Antichristianisme (as I often told you), consistes not in euery ill; for then euery soule vnder heauen should be Antichristian: but it consistes in such an euill as is fundamentally opposite to the Ghospell, that is, to the Doctrine of Fayth. For which cause the Apostle tearmeth *Antichrist* such an *Aduersary*, as is **Antikeimenos*, the Iayer of an opposite foundation. And such a one indeed, were he an Angell from Hea-

Mediocri.

* Ioh. 6 68

* 2. Thess. 2. 4.

uen, is to be helde • *Anathematized*, The very §Wheate-fielde it ſelfe, (Chriſtes poſſeſsion) hath Tares not onely in it, but alſo in Communion with the Wheat. Yea, in ſo ſtrict communion with the Children of the Kingdome, as ſuch euil-ones cannot be excommunicate with the good of the Church; and therefore permitted to grow, till GOD weed them out. The Tare is not euery euill, for then euery euill ſhould grow, and the Churches cenſures were idle: but they be ſuch euil-ones, as can be no more remooued with the Churches good, then Tares from Wheate, with which it firſt groweth vp hypocritically as Wheate: but in time, diſcloſeth it ſelfe for a cloſe winder about, not an vpright grower.

• Gal.1.6,7, 8,9. §Math.13. 24.&c.

Wantes are to be lamented, and the good not fled from: much leſſe condemned for no Wheate, becauſe it ſtandes in ſome communion with Tares. Other Weedes that grow looſe from the Wheate, are timelily to be remooued; and yet if the Husband-

man

man ſometimes neglect that dutie, God forbid, that we ſhould therevpon conclude, that all the Wheate is no more Wheate; and ſo no viſible Chriſtian in the Lordes poſſeſsion.

Nor do the Holy thinges of God, ceaſe to be Holy, becauſe they be ſometimes conueyde to euil-ones, ſo well as to them be good, (euen as the Raine is the ſame, which God ſendeth vpon the Wheate and Tare, Hearbe and Weede:) but the Holy thinges prophaned, become *Iudgement to the prophaners, and yet ceaſe not to be Holy (be it *Word* or *Sacrament*) to the Reuerend receiuers. *1.Cor.11. 29.&c.

O brother, the Sacrifices were ſeaſoned with Salt, before they flamed on the Alter: and ſo ſhould our Soules be ſeaſoned with Diſcretion, before they flamed in our Churches. Some haue Knowledge, & no Zeale; a cold houſe muſt there be kept: and ſome haue much Zeale, & ſmall Skill; no maruaile if he ſet the houſe on fire.

No man (ſayth the Apoſtle) *ſtriuing for a maiſterie, is crowned, except *2.Tim.2.5

cept he striue as he ought. This is farre from beeing as it ought.

1 To call our Mother (the Church) an Whore, becauſe ſhe hath ſome wantes; or in ſomewhat croſſeth our humour.

2 To ſpit in her face, and to runne away from her, ſo ſoone as we thinke we can ſhift for our ſelues.

3 To goe and band our ſelues with other *Mal-contents*, for murdring our Mother, as hauing no life of God in her.

4 Yea, to proclaime all her Children Baſtardes. For if ſhe were neuer a true Church, neuer maried to *Chriſt*; then could ſhe neuer bring foorth a lawfull, but a baſtardly-ſeed. And ſo, all our holy Martyrs (dying in, and for the ſame Fayth) ſhould alſo with vs, be Aliens from the life of *Chriſt Ieſus*. Fearefull actions, & blaſpemous concluſions. But better it can not be with ſuch as withdraw vnto perdition. O my ſoule! haue no pleaſure in them.

Flyer. Sweete Mediocritie, I now ſee the ſoundnes

soundnes of al these conclusions, which before Experience, I but held as pleas for corruption. God lay not that sinne to my charge; and he, for his Sonnes sake, reduce other wandring soules, to peaceable vnitie with our Church; that so we may be as one flocke, vnder that one great Archbishoppe of our soules, Christ Jesus. Amen.

Amen. Now we be come to the Citie; and it is hy-time for him to eate, that did not eate any thing to day. I would pray you to walke home with me, & to take part thankfully, of such as God shall send for the present. *Mediocri.*

I thanke you sir. Hauing gotten the Citie againe on my backe, methinks I am as the Prodigall, that hauing left a company of filthy Swine behinde him, hath got his Fathers house on his head, where he may feed comfortably, and sleepe safely. *Flyer.*

CERTAINE POSITIONS, NECESSARILY to be held, for auoyding errour: first, touching *the Church*; *secondly*, Antichriſt.

Touching the Church.

1 THE Church of God, had a viſible beeing vpon Earth, from *Adam* vnto *Chriſt*, or elſe *S. Lukes* draught of the Genealogie, were to ſmall or no purpoſe. * Luke. 3. 23. &c.

2 The Church of God, from *Chriſtes* time hitherto hath, and to the worlds end ſhall haue, as true a viſibilitie as the former; *Chriſt* hauing no leſſe care ouer his Church in her Ful-age, then he had before in her Non-age. *Math.* 16. 18. & ch. 28. 20. Reu. 12. 17. & ch. 21. 2-3 Gal, 4. 26.

But

3 But as the Church of the olde Testament, was not alwayes alike visible: so neither this of the new Testament.

4 For as the Church is compared to the Moone; so in the Moone we see much change; inowe more, and inowe lesse seeable and lesse glorious. And howsoeuer sometimes she be quite latent and hid to some part of the Earth, yet to some otherpart of the Earth, she is euer patent and visible. And euen so it is with the Church in this life.

5 And as she is compared to a *Wheat-field, in the middest whereof some enemie doth secretly sowe Tares: So, she consisting of the Children of the Kingdome, shall haue to her griefe, Children of the wicked, in midst of her bosome. Howsoeuer at the first plantation by the Apostles through all Nations, she was excellently visible; yet afterwardes her Field is ouergrowne with euill, to the vexation of waking Ministers: And so she is to continue with grieuance of

*Math. 13. 24. See for this, my Antidoton.

of ſpirit, till the great Harueſt time, that there can be a ſeperation made, without violence v: :o her body.

6 As ſhe was repreſented by *Salomons* Temple, which is inowe all beauteous and rich; Inow robbed and ſpoyled, anone conſumed to the Earth; but afterwardes (as *Ezekiel* ſaw) rayſed vp with greater glory: Euen ſo, the Church in her beginning was glorious; by Kinkes bringing their Crownes to it, ſhe became Rich. Afterwards, ſacrilegious perſons fleeced her of her Plate, carrying it into the houſe of their God *Belly*, not *Bell*. And in the end, ſhe ſhall be layde flat with the Earth, and paſſe as refyned through Fire. But an happy Reſurrectiō ſhalbe made, to the augmentation of her glory-eternall. And that, and no other is her Re-plantation. *1. Cor. 3 16. & 2. Cor. 6. 16.

7 Idolatrie ſet vp in the Hy-places of *Iſrael*, from the time of their Schiſme from *Iudah*, till their deportation, it neuer cauſed a *Nullitie* of the Church, howſoeuer a *Diminution*. And therefore it was, that the Lord not onely *1. King. 12. 18.

onely called *Israel* his people, but also, rayſed vp *Prophets vnto them continually; hauing alſo amongſt them, whole ſchooles of Prophets, and Prophets children, euen in the corrupteſt times. The ſame may be ſayd of *Iudah*, when Idols were reared vp in the Temple. The like alſo may be remembred of *Israel* in *Egypt*, Ezek. 20. 5. &c. The reaſon is rendred: ſometimes for the ſakes of a few, he ſpareth many. Sometimes againe, he will not take the aduantage againſt her, for his owne names ſake.

*As Elias, Eliſha, Hoſeah, Amos, Ionah, with others.

8 Sometimes the Church reſtes in orderly conſtitution, as in *Iudea*: ſometimes ſhaken out of order, as was the Apoſtolicall Church at *Ieruſalem*; and caryed away captiue, as the *Iewes* were for ſeauentie yeares. And yet, whether in Conſtitution or out of Conſtitution, ordred or diſordred, ſhe was truely viſible; *Secundum Maius & Minus*. A leſſe priuiledge, the Church of the New Teſtament, cannot haue.

9 That Commaundement in Math.

Math. 18. *Tell the Church*, is an *affirmatiue* iniunction, as is that, *Three times a yeare euery male shall come to Ierusalem.* As these three times a yeare could not be obserued, when they were in Captiuitie: so neither the Church could be told, but when she was vnscattered, and in some tollerable constitution. Commaundements Affirmatiue do not alwayes binde; but Negatiues doe. No euill forbidden, may be done at any time; but many Affirmatiues enioyned, may sometimes be lawfully vndone, because the occasion or meanes of doing them, is lacking. The *Romanistes* therefore presse that *Dic Ecclesiæ* to no purpose.

10 The Church so alwayes, hauing some visible face, it must ineuitably follow, that Hel-gates neuer preuayled against her. And so by consequent, that that doctrine of Fayth in Christ which *Peter* peached in *Math. 16.* it neuer fayled in the Church, but of some of her members, haue been held and preached truely and effectually; and so, that is, the

Euer-

onely called *Israel* his people, but alſo rayſed vp *Prophets vnto them continually; hauing alſo amongſt them whole ſchooles of Prophets, and Prophets children, euen in the corrupteſt times. The ſame may be ſayd of *Iudah*, when Idols were reared vp in the Temple. The like alſo may be remembred of *Israel* in *Ægipt*, Ezek. 20. 5. &c. The reaſon is rendred: ſometimes for the ſakes of a few, he ſpareth many. Sometimes againe, he will not take the aduantage againſt her, for his owne names ſake.

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*Euerlasting Ghospell spoken of in the *Reuelation*, which in the last times (maugre the Beast) is preached as farre as the Heauens extend.

* In Reuel. 14. 6. it would be turned, *The euerlasting Ghospel*; rather then, *An euerlasting Ghospel.*

Touching Antichrist and Antichristianisme.

1 *ANtichrist*, implyeth either one that is oppositе vnto Christ; or one that taketh falsely vpon him, the place of Christ. If he take vpon him the place of Christ, it is (as the counterfaite Lambe in *Reu. 13.*) to dispense saluation by a contrary meanes; as is the doctrine of Iustification (before God) by *Workes*; the Ghospell saying the contrary, * *Not by Workes, but by Fayth.*

*Gal. 2. 16.

2 As he is oppositе vnto Christ, so specially (and in Scripture-sense, in a manner, onely) for that he teacheth a contrary Ghospell; that is, A glad tydinges contrary to that of Christ:

Christ: and so it comes to the former, according to his title *Antikeimenos*, obserued from the *2. Thess. 2. 4.* giuen also in *1. Cor. 16. 9.* to such as opposed to the foundation of Fayth, preached by the Apostle. Sottish therefore be such Schismatiques, as haue taught, that euery euill is Antichristianisme. They may as well say, that euery one of Gods Children hath Antichristianisme in him; and in sinning whatsoeuer sinne, he is an Antichrist. And as fooliſh haue they been, who conclude all (vnder any Apostaticall *Pope*) to be damned as lymmes of Antichrist, when as vnder the most corrupt regiment, many (howsoeuer ignorantly stayned with sundry euils) haue held the Ghospels *foundation, euen the doctrine of Iustification, most truely and soundly: *Sed vno malo concesso, sequuntur infinita.*

* 1. Cor. 3. 11, 12, 13, 14, 15.

3 Antichristianisme so properly vnderstood, is a matter of *Doctrine*, not of *Discipline*: a matter of *Fayth*, not of externall *Policie*. And not of *any* Doctrine, or *any* Fayth: but a Doctrine

Doctrine oppoſite to that Fayth which is to be had in Chriſt Ieſ onely, for perfect iuſtification. An that aduerſe Doctrine, is as that ſtin of the Locuſt-ſcorpion in *Reuel.* 9 which exceedingly payneth the ſe duced ſoule, bringing it to plaine deſ peration. For howſoeuer the doctrin of *Iuſtification by Workes*, doth look amiably at the firſt bluſh; yet whe that ſoule ſhall lay her Workes to th ballance of the Law, it ſhalbe ſo far from finding comfort in it, as it ſhal diſpaire, & ſeeke by vntimely death to ſtrangle the Remembrance of it.

4 The Antichriſt, or *Antikeimenis* conſidered then as *one Man*, is th whole corporation of ſuch people, a teach an oppoſite ground, to the ground of the Goſpell; whereupon vnhappily, they may build much o ther euill: but all that is of the *By*, no of the *Mayne*; and yet condemnable alſo: With which *By*, or euill acci dentes, the trueſt Church and Chri ſtian, in this life, hath, is, and ſhalbe more or leſſe cumbred; and yet no

there

herefore *Antichriſtian*, ſeeing ſhe and hey be found in the foundation of he Goſpell. For the Foundation eld, there may be Straw, and other ooleries (through ignoraunce or veaknes) buylded vpon it, nothing utable to the ground, and yet the uilder ſaued, though (as the Apoſtle teacheth) *it be as by the Fyre. *1.Cor.3.15.

But a contrary foundation layd and held till the end, it auayleth nothing what Golde and Siluer was builded vpon it; for the foundation ſinketh, and man and all (ſtanding vpon it) periſheth.

5 This * *Man of ſinne* then, muſt be conſidered, not onely in the whole, as one Corporation; but alſo in the partes or members, which concurre to the beeing of that Body: and both of them according to their *Place* or ſituation. The principall members of that body, are regiſtred of *S. Iohn* in his *Apocalips*, to haue the Seauen hilled Citie (*Rome*) for their place. The members in ſubordination to the former, are of him compared to *Waters*, *2.Theſſ.2.3.

for their multitude & variable noy
of language, because that *Rome* wa
to haue, people of many Language
subiect to the Doctrine, that shoul
flow from that Sea. What soule the
soeuer (whether in the Church of *En-
land*, or other true Church) shall sub-
mit it selfe to *Antikeimenisme*, it long-
eth to the *Romish*-head. And whatso-
euer soule, within the territories o
Rome, shall submit it selfe to the con-
trary foundation which is in Christ
Iesus, such a one appertaineth to that
body, whereof Christ is the head: and
indeed, is a fellow member with vs.
For euery one that walketh, ea-
teth, and sleepeth in a Kinges Court,
is not therefore of that Court: nor
euery one that dwelleth, and hath or-
dinarie communion with a King-
dome, is therefore one with that King
in the foundation of subiection. None
therefore, can iustifie all within a true
visible Church, nor condemne all that
be within the Beastes visible King-
dome; seeing all *Within* it, are not es-
sencially *Of* it. Beeing one in the
foun-

foundatiō, one is so *Essencially* of it: but if seuered in the fundamentall poynt of obedience, then such a one is but a member *Accidentally*. And Accidents, specially proceeding of weakneſſe, may burne and be consumed, without detriment to the foundation, or him that in humility resteth vpon it.

6 Which ground held, the *Romanist* is easily answered. Hee asketh Where our Church was 200. yeares since? I answere; As there might be some part of the Church, in some part of the earth, though to vs vnknowen, euen as wee are vnknowen to some partes of the earth: so, our Church hath been where their Synagogue hath been, and many of the members of it, still persecuted by them. Besides, they were to come into the Church, as Tares came into the Wheat-field, by way of vsurpation, not right. And this the Apostle foretolde, when he sayth, that the *Antikeimenist* should sit in the Temple of God. God reared a spirituall Temple at *Rome*, (as appeareth in the Apostles Epistle to that 2. Thess. 2. 4

Church) but afterwardes, the *Man of sinne* entred into the Lords House, and there not only laboured, to ouerturne the foundation laid in Christs-blood, but also layd a contrary ground as fast, as he could pull vp the other. Vpon which, that Church became for constitution, like vnto the ten Tribes of *Israel*, when their Calues were reared vp: Which Calfe since, in the time of the *Romanistes*, is turned to a Bull; howsoeuer we (with *Iudah*) cannot meet with the *Popes* Bull, but we baite him. The veritie of all this will better appeare, when hauing read the Epistle to the *Romanes*, it shalbe examined, whether wee or they, be furtheſt departed from the veritie of that Doctrine, which that Church first held: And then I am sure, that their part of the Cake, is like to proue dough: *Amen*. But as for the *Romanist*, he fals into the errour of the left hand: and that kind of errour, may come to be touched in his season.

Thus briefly, touching the Church, and that her aduersary, *Anti-christ*,

THE SHEPHEARDS Elegiaque Epilogue.

YOu Shepheards of our Lawnes, leaue off your layes,
Alacke (for woe) these be no ioying dayes.
While many of our Sheepe do peake aside,
Staring for Daintrels, in their height of pride,
(O welladay) then prowling Reinard teares,
And learing Wolues do take them by the eares;
And from their iowles do squeaze the crimsen die,
Where-with life endes. Accurst Phlebotomie.
Or if you needes must strayne an Oten-pipe,
O let' be greene, so shall it cry and shrike,
And bubble foorth some iucy fainting teares,
Which may procure some mones of all it heares.
A neede of *Iakobs* Staffe (if e're) to bear
Backe these blood-suckers, which make Lambes their meat.
Poore Lambes their meat, alacke and welladay;
Wring hand in hand, in roume of Roundelay.
Aminta's Crowne (for she was worth a Crowne)
Her Head I found (last day) aback the Downe.
There litle *Lucrece* with her specked powle,
Was fleest of all her Woull, poore pretty sowle:
But as she ready was to gasp last breath,
I came (good hap) and rescued her from death.

Black *Will* that time was jooring of the Fox,
And ſo eſcapt, with loſſe alone of locks.
Great *Megge* was tangled in a curſed Bryer,
Bald-pated all, like to an holy Frier,
That lately had been in the Pollers hands:
I troe ſhe will no more come in theſe bands.
But ayes me man, aback the Poplar tree,
Where Shepheards eate their ſhaled Peaſe with glee,
And in the Trench (about that Table ſquare,
Compact of Dazy ſoddes, but now all bare)
There, there (woes mee) three Tups haue left their lyues,
With ſundry ſcores of their poore Lambs and Wyues.
Heere lyes a hock, and there a ſcrap of skin,
The bothom of the Trench, the bloods lyes in:
And then (vile ſacriledge) the vpper ſeat
Where Vmpire of the Shepheards ſits at meat:
There, there the Wolues haue trampeled and trod,
And caſt their Gorge vpon the Royall ſodde.
Yee Shepheards of our Lawnes, it reſteth, All
Ioyne heart and hand, for keeping of our Stall.
Wee negligent haue been (indeed) too long,
While cruell Cattle are become too ſtrong.
Wee ſing of matters farre beyond the Sun,
While all this miſchiefe, heere at home is don.
I feare, I feare, that ſome in Shepheards pay,
Be one in night with Wolues, with vs i'the day.
Iwis, our Maiſter can but take it euell,
His Sheepe through lacke of food, run to the Deuell.
Not euery Sonet is for ſelfe-ſame turne,
(For ſome cauſe ioy, and ſome enforce to moorne)
Strow, ſtrow that Fodder, fore your Charges faces,
Which may them keepe, from foraigne vncouth places.
And with your eye ſo lead them in the way,

As (ſylly-ſoules) they may no longer ſtray,
They may no longer ſtray, but able bee,
Through all their flattring ſtratagems to ſee.
Meane time I moorne, I moorne *Marpahs* ſtray,
Returne that Sheepe ô Lord; ô Lord I pray.
Returne I humbly pray, Returne them all,
That truly long vnto our Maiſters ſtall.

FINIS.

Errata.

Page 25. lyne 20. read Implying.
Pag. 33. line 17. read Midianite.
Pag. 34. line 12. read calling.
Pag. 46. line 11, read Antichriſt.
Page 53. line 4, read peaceable.